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Revision of Q'land boundaries rejected by Provincial Synod

A Rockhampton motion at Queensland's Provincial Synod meeting at Rockhampton in November, rejected a motion calling for an examination of diocesan boundaries.

It was moved by the Dean of Rockhampton, Very Rev J. Bayton, and seconded by the Rockhampton Diocesan Registrar, Mr E. H. Montgomery.

The proposal was strongly opposed by the Brisbane Diocesan Registrar, Mr R. T. St John, Professor E. Scott, of Townsville, and the Bishop of the Northern Territory, Bishop R. B. Mason and others.

The motion called for the establishment of a commission to examine boundaries with a view to removing anomalies.

It also called for, in particular, an examination of the boundaries of Rockhampton Diocese.

Proposing the motion, Dean Bayton said that Central Queensland had shown rapid development since the last Provincial Synod in Rockhampton 12 years ago.

The proposal for the commission was not concerned with economic or financial viability, but with pastoral viability.

"It is not to open a back door to some territorial claim for reasons of economy," Dean Bayton said.

"The Rockhampton Diocese at present is not pastorally viable."

Mr Montgomery said that the motion did not envisage "doing away" with any diocese.

Mr St John, opposing the motion, said that what was wanted was not a change of boundaries, but a change of spirit transcending the boundaries.

The Provincial Synod was told that in January next, two Queensland brotherhoods, those of St Barnabas and St Paul, would amalgamate. Archdeacon Barry Hunter referred to the fall-

ing off of recruits for the brotherhoods which made amalgamation necessary.

A motion which opens the way for the diocese of Papua New Guinea to separate from the province and join some other provincial grouping of dioceses was passed without dissent. Bishop Grindrod, of Rockhampton, said that the value of having New Guinea in the province of Queensland should not be overlooked.

Professor E. Scott, of Townsville, successfully moved a motion calling for a study of church administration as a preliminary to consolidation.

Professor Scott said that the Church should be regrouped under two administrative centres. From there, it would be able to provide finance, training and guidance.

In answer to the Bishop of Rockhampton, Bishop Grindrod, Professor Scott said that the movers would not presume to say where the centres should be.

The motion also was opposed by the Dean of Rockhampton, Very Rev J. Bayton.

In his presidential address, Archbishop Felix Arnott said that it was regrettable that the Christmas Bowl appeal was seriously down in 1970. He said that this was partly the result of the economic recession; partly, perhaps, because of false information about the World Council of Churches grants to combat racism.

Dr Arnott said: "The four years that have passed since our last Provincial Synod have witnessed great distress in our primary industries as a result of

nearly 10 years of drought and the low prices for wool and dairy products.

"This has, in turn, led to more and more of the younger people moving to the seaboard cities in search of employment.

"This tendency has seriously affected the finances of the Church and the missionary societies.

"All of us will have to tighten our belts and perhaps abandon cherished schemes for new buildings until there is a more prosperous economic climate.

"It would, however, be good if some of our wealthier parishes might adopt some of the weaker ones as friends and partners."

UGANDAN IN CHILE



Rev Festo Kivengere (centre), from Uganda, speaking recently at Saturday morning meeting in the Church of the Resurrection, Gomez Carreno, a satellite town of Valparaiso, Chile. The pastor, Antonia Valencia (right), interprets and Bishop David Pytches, administrator of the diocese, is seated.

Bp Cecil Warren elected to Canberra-Goulburn

Bishop Cecil Allan Warren, M.A., Th.L., 47, assistant bishop of Canberra-Goulburn since 1965, has been elected Bishop of Canberra-Goulburn.

After a closely contested election, Bishop Warren was declared elected on Monday, November 16. He has been administrator of the diocese since Bishop Clements' retirement on September 30. It is expected that he will be installed as bishop of the diocese early next year in St Saviour's Cathedral, Goulburn.

Bishop Warren is married with no children. He was born in Syd-

ney and educated at Penrith and Sydney University. He was ordained deacon in Canberra-Goulburn in 1950 and priest in 1951.



Bishop Warren

He was Lucas-Tooth Scholar at Queen's College, Oxford, and graduated with second class honours in theology in 1956. His whole ministry apart from the years at Oxford, has been spent in his own diocese.

He has served in a number of parishes, has been a canon of St Saviour's Cathedral and Diocesan Commissioner.

He has supported the Federal Government's moves to introduce Sunday horse-racing and other public entertainments. He opposed the Government's plan for liberalised Sunday drinking in the ACT.

He was convener of General Synod's commission on the ministry which met in Canberra last August. He has also been editor of "St Mark's Review." He will bring to his new office a detailed knowledge of the diocese and its needs, a well-trained mind and many other gifts.

Linguistic training for New Guinea and Solomon peoples

Wycliffe Bible Translators, a US-based missionary society with 150 Australians in the New Guinea field, today announced their first linguistics training for native people.

Two simultaneous language courses will start in January in Kieta in the Solomon Islands, and in the Maprik area in the New Guinea Highlands.

The Australian Home Director of Wycliffe, Mr David Cummings, announced the courses on November 16.

They will be led by Dr Carl Franklin, translator of the Kewa New Testament, and a linguist for 14 years, and Mr Phillip Staalsen, a Norwegian who has been working on a New Testament translation in New Guinea for 11 years. He said: "This is the first time we have offered our linguistics course to indigenous people in New Guinea.

"We have started recruiting among the Christian people there, and we are confident that we will get the six men we want to do the course.

"They will become employees of Wycliffe, starting with the three months' training course, and then working on Bible translation for six or seven years — whatever it takes to finish the particular language translation they are assigned.

"Involving the indigenous people is part of our program to step up the work in New Guinea.

"Since we started in 1956, we have commenced Bible translation in 93 tribal dialects.

"We have 350 people alto-

gether there, including 150 Australians.

"We are now praying for 800 Australians by 1985, and we have adopted a program to complete translation of all languages by the year 2000."

Sydney ordination service

Seven men are to be ordained priests and ten made deacons in an ordination in St. Andrew's Cathedral, Sydney, on Sunday, December 19.

The priests are: Revs Peter Daugaard, Deryck Howell, Philip Jensen, Lindsay Johnstone, Robert Luscombe, Denis Robinson, and Donald Wilson.

Those to be made deacons are: Messrs David Eastway, Bryan Findlayson, Boak Jobbins, Kevin Johnson, Robert Jones, John Nolland, Gregory Olliffe, Graham Simpson, Barry Dudding and Ian Mears.

THE CHURCH'S MISSION IS UNIQUE, SAYS US BISHOP

A definition of "Christian Mission" has been circulated by the House of Bishops of the Protestant Episcopal Church of the USA which met at Pocono Manor, Penn., recently.

Speaking of the Christian mission as being unique, the statement said:

"Many people offer food to the hungry. Many agencies offer economic and medical and educational help. Many faiths offer partial remedies for life's incurable ills. Many creeds offer a measure of understanding of the mysteries of life and death.

But only the Gospel of Christ offers all of these:

Steadfastness in the face of tragedy or oppression; humility stronger than any earthly power; a loving man-to-man bond that transcends time and space; the freedom to celebrate life, whatever one's condition; an inexhaustible joy which grows in those who share it; never-failing forgiveness of sins.

God intends that each Christian shall offer his brother more than an ecclesiastical pattern; he must offer a personal Saviour. If the Christian, the

committed man, does not offer all of these, no one else will, because no one else can.

Rev James Lowery of Massachusetts reported to the meeting that 1,500 to 2,000 active Episcopal clergymen now receive half or more of their income from non-ecclesiastical sources; he described as "a unique twentieth century contribution to ministry" the multifarm non-stipendiary patterns now emerging across the Church.

The assembled bishops refused to grant collegial membership to the Rt. Rev. Edward Crowther, who was expelled from South Africa several years ago for his opposition to apartheid, when he failed to receive the required two-thirds vote of the House.

The meeting also released details of an unprecedented program for training and retraining bishops in their mid-careers.

The Rt Rev Frederick J. Warnecke, Bishop of the diocese

of Bethlehem, Pa, and chairman of the church's board for Theological Education, said the new method for the broadening and strengthening of the Church's leadership is based on a system of fellowships for training periods within a wide range of educational opportunities.

This plan, along with a parallel continuing education program for the clergy, has been made possible, Bishop Warnecke said, by two \$300,000 grants to the board from The Episcopal Church Foundation, a national, independent organisation of laymen that initiates and underwrites activities in support of the work of the Church.

In general, Bishop Warnecke said, two forms of study leaves for bishops are under consideration, one for six weeks, to be offered once every three years, the other for terms that could extend from six months to a year.

The parish that failed

Writing recently in his diocesan paper, Dr Keith Rayner, Bishop of Wangaratta, said: "There are two or three parishes, and these not the smallest in the diocese, that have failed to contribute anything to the Diocesan Mission Fund at all." These parishes represent many others in Australia, parishes which have failed to find in Christ a reason for their existence.

Dr Rayner himself sees the reason for the church's existence so clearly that he has more recently organised a visitation of every parish in the diocese to put to them their missionary responsibilities. The visitors included Sir Philip Strong and other clergy and men and women of the diocese who well understand what our task is.

A serious situation demands a strong remedy. If local congregations have a defective understanding of our Lord's only commission to his church, other congregations in concern and love need to go out and put to them what it costs to be disciples of Jesus Christ.

The kind of program carried out in Wangaratta needs to be put into action in many Australian dioceses. Christ's command to preach the gospel to every creature is not only our primary task, but consequently, our most urgent. We must do it now before the night comes when no man can work.

Local congregations exist for fellowship of

believers, a fellowship which is expressed in worship, prayer, Bible study. The fellowship is for sharing, strengthening and growth into the fullness of the stature of Christ.

If fellowship is real and growth is evident, concern for the whole body of Christ and for the work committed to it by Christ follows as naturally as night follows day. If the fellowship is minimal, if there are no signs of spiritual strength and growth, that congregation has failed to justify its existence. Perhaps it is sub-Christian or simply not Christian at all.

Parishes do not have to worry about man's judgment in these matters. It is Christ himself who judges whether men belong to him and whether they are really committed to his work. In fact, when parishes or congregations begin to excuse their lack of missionary commitment, they are already passing judgment on themselves.

There are parishes which know the priorities set by Christ and which agree with diocesan

san adoption of such priorities. But at this time, they say, local building needs, debts, stipends, expenses etc must be given first place. Their nodding acquaintance with the priority set by Christ is not translated into reality.

It must be true to say that the parish or congregation not deeply committed to spreading abroad the love and joy to be found in Christ, lacks leaders among its men and women who themselves know that love and joy.

Parishes need a planned and continuing program of missionary education in which knowledge of the missionary fields is supported by prayer and giving. Parishes need to be sending out their sons and daughters to serve in the field.

But underlying all this is the individual's personal commitment to Jesus Christ, the only sort of commitment which can translate our Lord's priorities into those of the individual Christian.

complete in all the will of God" because I love them. But — what hard work it is!

Yes, it will cost me a great deal. I look back at v 12 again. I see it will take time — "always." Epaphras was always at it! I also see it will be strength sapping — "labouring fervently" — the word translated here "labouring fervently" is the word from which our word "agony" comes.

Perhaps, after reading Colossians again, my praying will be more effective.

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A LETTER TO MYSELF

I am often rebuked when I read God's Word. I was especially rebuked when I read chapter 4 of Paul's letter to the Colossians. In verse 12 I read, "Epaphras ... always labouring fervently for you in prayers."

Do I know anything of this kind of praying?

Many of them were his children in the faith; that made them more precious to him. (He loved them!) That was one reason for his fervent prayers.

There's another secret in v 12. ("His Praying had a great aim") "That you may stand perfect and complete in all the will of God."

He didn't want them to miss anything of God's will in their experience. He wanted it "all" to

enter into their lives, even though at times it may seem difficult, since whatever is His

By Kenneth B. Roughley

will for us, must also be His best for us.

And then, He wanted them to "stand." That there would be no

wisdom and love of the will of God.

He wanted them to have a firm grip on the truth; that there would be no wavering in the loyalty to Christ. He also wanted them to "be perfect and complete" in character. (What a great aim!)

I long that those for whom I pray might "stand perfect and moral downfall; no doubt of the

New Aboriginal Welfare and national disaster funds

Two new funds — an Aborigines Welfare Fund and a National Disaster Fund — have been launched by the National Home Mission Fund of the Church in Australia.

The Aborigines Welfare Fund will make possible new advances in assistance to the Church's

work amongst Aboriginal people in many parts of Australia.

Its objects include the provision of assistance in the form of money, goods and services for Aborigines who are in need and in particular to alleviate suffering, distress and poverty.

The fund will also make possible arrangements with responsible authorities for the enrolment and admission of Aborigines to places of learning.

The National Home Mission Fund already is involved in extensive work amongst Aborigines. One of the most recent steps in this field is the support of Captain Arthur Malcolm, an Aboriginal Church Army officer, in work amongst his own people in the Brewarrina-Bourke district of western NSW.

The Disaster Fund of the Church of England in Australia will aim to provide relief in the form of money, goods and services for people who are destitute or indigent or in dire need.

In particular, it will bring relief aimed at alleviating suffering, distress and poverty and will assist persons upon whom disaster has come by reason of flood, cyclone, bushfire, earthquake or similar happening within the Commonwealth of Australia or the Territory of Papua New Guinea.

The fund is being administered

HEAVEN IS JOY

It is filled with marvellous people and they have marvellous times. Boredom and depression are unknown, as are the irritations, ailments, frustrations, disappointments and tragedies of this life. They all belong to the past.

(From "Decision").

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DECEMBER 26 — JANUARY 3 KATOOMBA CHRISTMAS CONVENTION

The Council of Katoomba Christian Convention invites you to attend the "Keswick" Convention of New South Wales held during the forthcoming Christmas - New Year vacation period.

Speakers:

- * The Most Reverend M. L. Loane, MA, DD, Archbishop of Sydney.
- * Rev. J. R. Renshaw, MA, BD, ThD, DipRE, Principal, King's College Theological Hall, Brisbane.
- * Rev P. W. Barnett, ThL, BD, ThSchol, Rector, St Barnabas' Church of England, Broadway, Sydney.
- * Rev R. E. Bottomley, LTh, Pastor, Stanmore Baptist Church, Sydney.
- * Rev R. T. Henry, BSc, Director, The Christian and Missionary Alliance, Australasia.

YOU WILL BE FORWARDED A PROGRAM BROCHURE ON REQUEST.

For details regarding the Convention, House Party and Youth Camp facilities, write to:

The Secretary, Mr J. L. Dykes,
Box 19, Daking House, Rawson Place, Sydney 2000
Telephone: 211 0980 (Sydney)

Plan Now for Christmas at Katoomba

A REPLY TO SOME CRITICISMS

EVANGELISM REPORT DEFENDED

"Move in for Action," the 146-page report of Sydney diocese's Commission of Evangelism was reviewed on page seven of our October 21 issue by Rev Francis Foulkes of St Andrew's Hall, Melbourne.

Below is a letter to the editor from certain members of the Commission who answer some of the criticisms levelled at this report which has aroused great interest in Australia and overseas.

As members of the Commission on Evangelism we welcome the careful comments which Mr Foulkes offered on the report "Move in for Action". We wish to comment on his remarks on the theological section.

Mr Foulkes quite rightly chooses this statement as central to the point being made: "The death of Jesus is not a part of their primary preaching of the gospel. In fact God's kingly rule over men's lives is at the core of their message." (p.131). He comments that, while the emphasis on Christ's lordship is proper, "the statement about the limited place of the cross in preaching is more doubtful and misleading."

In answer we would like to make four preparatory remarks before discussing the evidence which Mr Foulkes uses to substantiate his statement.

USE OF 'PRIMARY'

First, by using the word "primary" in the quote above we did not mean "of first importance," but "initial." Thus what is meant is the atoning death of Jesus is not the point at which one begins in the proclamation of the gospel. It is gladly agreed that the gospel cannot be said to have been fully declared until the meaning of Jesus' death has been explained.

Second, we are far from deny-

ing the centrality of the cross in Christian experience and theology. As the report says "The death of Christ on the cross for our sins is at the very heart of the good news. Forgiveness, freedom and eternal life are the gift of God which are grounded in the death of Jesus. Nothing should ever be said to minimise the glory of that unique death (p.131).

THE ATONEMENT

We endorse completely the works on the meaning of the atonement, by James Denney and Leon Morris, and the great reformed emphasis that Jesus is lord by virtue of his cross.

Third, neither do we deny that the death of Jesus is mentioned in the initial preaching of the gospel; rather that the meaning of this death "for our sins" is not dwelt upon, as it is in so much modern evangelistic preaching.

Fourth, we must pay strict regard to the method we should employ in our reconstruction of the Kerygma. We feel that Mr Foulkes' assertion that "Surely the argument of Romans and Galatians, and even more Philip- pians 3:2-11 he must have often used in preaching and argument . . ." does not prove the point he wishes to make, that this was Paul's method in arguing with unbelieving Jews, for these letters were written to believers.

The churches to whom epistles were written had not been created in the previous instant.

Their history to the point of the writing of the letter was a process which included public proclamation to varying and mixed audiences, personal testimony, public and private teaching, etc. often over a period of weeks and months. It is very difficult to simply point to the epistles, and say "that's what Paul preached!"

The correct method surely is to begin with the Acts sermons and cross check these with allusions in the epistles. When one does this we think it is very difficult to evade the kind of conclusions which the theological contributors to "Move in for Action" independently (of each other) discovered. It is no use to say that "surely . . . he must have often . . ." done anything with the concrete evidence that he did.

INADMISSIBLE AS EVIDENCE

By the way of evidence Mr Foulkes has referred to certain passages including 1 Cor 2:2; 1 Cor 15:3; Cor 5:18-21; Acts 17:2-3; 17:17; 18:4; 19. Romans, Galatians, Philippians 3:2-11; Acts 13:38-39; Ephesians 2, Colossians 1 and 2.

We have already indicated why we believe that Romans, Galatians, Philippians, Ephesians and Colossians are inadmissible as evidence. There is no specific word here that leads us to understand that what we have is Paul's initial preaching rather than his teaching to believers.

1 Cor 2:2 "I determined to know nothing among you except Jesus Christ and Him crucified," does not give any indication that Paul spoke about the meaning of Christ's death on his initial contact. Of course he spoke of the fact of Christ's crucifixion — how could he avoid it? — but his words here can easily fit Paul's sermon in Pisidian Antioch where the atonement is not explained. Further, what Paul says here arises out of his present defence of his apostleship to the proud Corinthians who are critical of his weakness and lack of qualifications.

In that tension-filled relationship here can easily fit Paul's

Continued on page four

Not divided?

A man was walking aimlessly down a street one Sunday morning, so the story goes, when the singing from a church attracted his attention. He stopped to listen . . .

The congregation had just got to the words, "We are not divided, all one body we." The man then turned and strolled over to the notice board. He read the times of the services — 8 am, 10 am, 7 pm.

I am firmly convinced that only in exceptional circumstances should there ever be more than one morning service. Why should we perpetuate this fragmentation of our Church?

What is the Church? What was it in New Testament times? How far should we conform to the original pattern? I have no quick answer to these questions, I simply pose them for I think they are important.

There was certainly no playing about with Christian belief and life in those early days when the Church was born. Too often it was a matter of life — and death. This is still true in some places today, but not in our Western countries.

So — what of the Church in our land? Generally speaking, it has lost its keen edge. We tend to make things too easy; the challenge of discipleship is rarely heard.

No purpose is served, however, by giving offence unnecessarily. The only offence should be the offence of the Cross. All who are

sincere in their desire to know and follow Christ, should be welcomed and encouraged. But the terms as stated in Scripture, should be set forth clearly, and with love.

If the Christian Church is to grow and be effective in this needy world, then we simply must be united; and we begin with our own place of worship.

You know, I got tired of introducing old inhabitants of the

By Margaret

village to each other at a previous parish, when one of the worshippers chanced to come to a different service. They should have known each other thirty years ago! And worshipped and prayed and served and witnessed together, as fellow Christians, and not as two separated Anglicans. It was their church which separated them. And it was necessary.

I wonder what the man in our story thought as he continued on his way past the church, with the hymn ringing in his ears and the notice board times dancing in his mind?

Some children have a lot in common



He was born in a manger. A dirty, smelly, noisy, unlovely place. Which gives Him a lot in common with many modern babies. Those born on Calcutta footpaths, in muddy rice paddies, in unused sewer pipes where refugees shelter, in dirt-floored huts among pigs and fowls. Remember them when you celebrate His birth—the ones whose conditions He chose to share, and of whom He said "inasmuch . . ." Remember them through the Christmas Bowl, the churches' joint programme that helps mend millions of lives shattered by hunger, poverty, war, ignorance, disease and despair. Has your church ordered Christmas Bowl material—envelopes, leaflets, posters, Sunday School aids—from your state World Christian Action office? There's still time. But for millions of people, it's running out fast.

Help mend shattered lives.

World Christian Action Division, Australian Council of Churches,
3rd floor, 401a Pitt Street, Sydney (P.O. Box 111, Brickfield Hill 2000).
Phone 26 2901



Notes and Comments

Greatest obstacle

The Archbishop of Brisbane is reported to have told the Queensland Provincial Synod in his presidential address that the greatest obstacle to true understanding between the Anglican and Roman Catholic churches was the vexed question of mixed marriages.

If Dr Arnott is correctly reported, it seems to us that he has taken a very simple view of a profoundly complex question. Although we do not subscribe to

such a view, many Anglo-Catholics hold very strongly that the question of the validity of the Anglican ministry is the greatest obstacle.

In our view, the great obstacles are matters of faith, rather than of practice and the great matters of faith such as justification, Baptism, the Lord's Supper, authority in the church etc, are explicitly referred to in our Anglican formularies as being outstanding matters in the Anglican-Roman Catholic agenda.

Overseas Aid

It is good news to hear that the Archbishop of Sydney's Overseas Aid Fund has already met with a response of over \$10,000.

The fund was launched not long after a record response to his Winter Appeal and consequently, it has a rather low-keyed campaign. Nevertheless, quite a large number of parishes have responded including some beyond Sydney diocese and in other States.

Obviously, this Overseas Aid is going to have the confidence of many Christian people which many other funds do not inspire. It will be complemented within Australia by the Primate's Disaster Fund.

Where have the "Protestant extremists" in Ulster gone?

Earlier this year on this page we drew attention to the prejudiced reporting of the local press, radio and television who seemed to have an understanding that all the troubles in poor Ireland were to be laid at the door of "Protestant extremists." Most new bulletins contained this phrase. Suddenly, it has gone.

Very carefully, the bulletins never suggested that extremists could belong to any other religion. It was all caused by these terrible Protestants.

But now the news media have another name for the trouble-makers. The name sounds so formal and correct and has no religious overtones of any kind — "The Irish Republican Army." Not, notice, "The Eire Republican Army." Nobody wants an international incident. Just IRA or Irish Republican Army, all very respectable like.

Except, of course, that this splendid misnomer is given to a gang of murderers who come from south of the border to terrorise Ulster and drive the British out of Ireland.

And in our cities recently, a few of their Australian-Irish supporters staged walkathons to raise money to help poor suffer-

Roman Catholic evangelical wing

There is an evangelical wing in the Roman Catholic Church — at least that is how it is referred to commonly today among evangelicals in the province of Quebec. They are genuine seekers who conform to Bible truth and God's plan of salvation. Some priests are emphasising the primacy of Scripture far more than those Protestant leaders in Canada who no longer believe in the Bible as God's Word. (Ferdinand St Louis in "Decision.")

Evangelism Report Defended

From page three

ship, in which Paul is defending his apostleship and teaching them humility, we should note very carefully the historical context and the probability that Paul is being to a degree selective in his reference to primary preaching for the sake of the present situation.

1 Cor 15:3 "Christ died for our sins according to the scriptures..." once more there is nothing to indicate that what we have here is Paul's summary of what he said when he first preached. (See the Report P 67-68.)

No one denies that the summary is of first importance, however, which the Report makes clear (see quote from p131 above).

2 Cor 5:18-21 "we are ambassadors... be ye reconciled to God." We do not for one moment deny that the point to which Paul sought to bring men and churches was reconciliation with God by the death of His Son. This passage however, is no more helpful than the others from the epistles of Paul in establishing Mr Foulkes' case against the theological section.

Acts 17:2-3, 17:17; 18:4, 19. The last three references indicate only that Paul "argued" with Jews and Greeks; the subject is not given. In the first reference we have Paul arguing with Jews at Thessalonica. Paul necessarily informs his Jewish hearers that the Messiah was crucified and since a "crucified Messiah" was a stumbling block to them, Paul explains from the great Old Testament texts why their Messiah must suffer.

In our opinion Acts 17:2-3 is a brief summary of Paul's apologetic with Jews over the scandal of the crucifixion and that this not necessarily his initial proclamation to a synagogue. For this one should see the very long speech to the synagogue in Pisidia (Acts 13:16-41) where the death of Jesus is mentioned but not explained. The summary in Acts 17:2-3 is very likely an example of the next step after the initial proclamation: that is, an apologetic explanation to the Jews about the crucifixion of the Messiah.

Acts 13:38, 39. The death of Jesus is not mentioned.

Argument concluded

The gospels indeed devote a great deal of space to the account of Jesus' death, but the meaning of the death is not their burden; in effect, only the very skilful exegete or the reader who comes to the gospels from the epistles will understand the passion narratives in the light of the atonement. A second century writer like Justin who was not a skilful exegete and who barely quotes the epistles never deduced the atonement from the gospels.

In conclusion, may we submit that there is substantial positive evidence that the atonement was not the initial preaching of the gospel.

Mr Foulkes has outlined this evidence himself: "It is true that the Kingdom of God had a dominant place in the teaching and preaching of Jesus." "It is true that the brief summaries of the preaching in Acts mention the fact of the death of Christ rather than its meaning."

It is with these observations that the modern evangelist must surely come to grips, especially since modern man is now very much like first century pagan man for whom it was necessary, in our reconstruction, to begin not with the atonement, but with the emphasis that we live in that age between the resurrection and the return of Jesus, and age over which he is Lord and at the end of which he will be God's appointed judge.

Only as this is comprehended, however falteringly, will it be appropriate to explain the benefits to men of the death of the Son of God.

We welcome Mr Foulkes' criticisms and we hope that he will continue this discussion in the printed page.

J. Reid (Chairman of the Commission) J. Chapman P. Barnett B. Smith. Theological sub-committee.

LETTERS

ThL SUITS MANY

"Layman ThL" (Nov 4) must surely have the sympathy of all concerned with theological education today. With the greater stress on tertiary education in our society today, it is imperative that clergy be equipped to both understand and communicate to the increasing number of young, educationally sophisticated, technocrats of our modern society.

However, this admission does not automatically commit one to the suggestion that all clergy should have degrees in the sense that "Layman ThL" outlines. God effectively calls to the ordained ministry men of different academic gifts. Such gifts should be developed to the maximum. In this respect the ThL diploma, together with sundry additional subjects provided by a theological college, is ideally suited to the academic ability of many theological students.

The deprecation to which "Layman ThL" submits the ThL diploma — "not worth the paper it is written on outside the Church," either completely misunderstands or wilfully ignores the purpose of the ThL diploma; and states what is obvious for any degree in a specialised subject area.

The suggestion that a faculty of theology be introduced in certain Australian universities is to be commended: for those capable

of undertaking such a course of studies. However, a knowledge of the secular foundation of many such universities makes his improbable, if not impossible.

"Layman ThL" appears less constructive and more emotional in the depreciation of London University Bachelor of Divinity degree — "a farce of a degree if ever there was one." For external students in Australia, London University is an examining body but not a teaching body; but this can also be said of the Australian College of Theology. The ThL diploma is studied normally in the context of a theological college. So too is the London BD degree.

As one who has studied for the London BD in the context of a theological college which is also a university college, I can conscientiously assert that none of "Layman ThL's" criticisms of the preparation for that degree, are in fact valid.

I trust that "Layman ThL"

It is a constant source of amazement to me that people can make dogmatic statements about things they have not personally experienced, "Layman ThL" (A.C.R. 4 Nov) is an instance.

Whilst much of what he says about recognition of theological training contains interesting food for thought, his rejection of the London BD as "a farce" must be commented upon.

The London BD apparently is a farce in "Layman's" eyes because it is obtained "simply by sitting for an examination" and because assignments are not produced, seminars and tutorials not held, face to face teaching not received, and "real" students not rubbed shoulders with.

As a layman who has obtained the London BD may I reply. The was always seen as part of work undertaken to obtain a ThL

preparation for BD — and ThL lectures were "face to face." In addition seminars were held for those preparing for BD — including during vacations from College (Moore).

The standard demanded for BD is appreciably higher than that required for ThL and those who undertake it are usually motivated by the desire to gain the best disciplined minds they are capable of, for the benefit of God's people. The personal cost to self and family is real.

Finally, as a layman who has undertaken full time university study I must say that I find it difficult to see the benefit of rubbing shoulders with students on a university campus. The thought that some kind of benefit automatically flows from attendance on a uni campus could only occur to someone who has not experienced the "degree factory" atmosphere of our present Australian campuses.

Layman, BA, BD, ThL.

Different wave lengths

Confucius says "He who puts head out gets it lopped off." This saying is true. Nevertheless, with my head tucked underneath my arm, it was hard not to blink when I read brother Doug McCraw's description of the concept of churches true to their culture and rooted in their own soil as "rubbish."

Maybe we are talking about different things. It goes without saying that acceptance of the gospel will mean a break with some "pagan" patterns of behaviour — after all, we are talking about the development of churches. But to suggest that a convert has to leave behind all his native culture (Doug McCraw tell us that it is "100 per cent pagan") is surely a misunderstanding of the situation.

It is elementary that failure to understand legitimate cultural traits in the development of indigenous churches is a prime cause of some of the deepest tensions in mission-Church relationships today. It is not rubbish, but charity and commonsense to recognise the right of local churches to act in accordance with their own cultures in such matters as liturgy, methodology and, for that matter, church policy, provided, of course, that nothing is ordained against God's word.

Some may shake their heads over these churches which emerge from the labours of inter-denominational missions. I cannot — it hurts.

(Rev) A. D. Deane, Croydon, NSW.

Distorted picture

In the issue of the Record of November 4 under the caption "Cooking up a Sermon," you published verbatim from the "Australian" a report of an interview between one of their journalists and myself.

A considerable number of people were perplexed that I should have made some of these

statements, and have enquired of me.

May I say quite deliberately that the report which appeared conveyed a very distorted picture of the discussion. Some of the statements were out of context, whilst others were inaccurately reported. I would want to dissent from 50 per cent of the report.

(Rev) Dudley T. Foord, Moore College, Newtown, NSW.

Homosexuality and the law

I have just read a Pan paper-back entitled "Underground Literature," with a foreword by J. Stafford-Clarke, which deals with the outlet of deviations, namely pornography. When dealing with homosexuality we must take into account items like this. If the market will be flooded with such books and filthy writing of all kinds become available then society must surely de-

generate and children will be the worst sufferers. We have enough brutality, cruelty and viciousness in the world without adding to it.

There is a second point. Who is making the most noise about this problem? The answer is the Humanists. By backing down from its position the Church seems to me to say that our

Continued page 6

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Victoria, the State with the highest population density, will be blanketed with fifteen stations (including Albany) showing the film. Two stations in Tasmania, three in Queensland and three in Western Australia, with five in South Australia and seven in New South Wales (including the A.C.T.) will also carry the program.

MORE LETTERS

Continued from page 5

standard really doesn't matter and we will adjust it to suit a group who love obscenity and the like.

To me, the matter is ironic. Under the Commonwealth Tuberculosis Act of 1948 all States now compel every adult to have a compulsory chest x-ray. Every State makes it a criminal offence if this collectivistic law is not obeyed. All over the world the medical evidence is that it is the male drinker over 40 years of age who is the greatest sufferer from this disease caused by a germ.

Yet society would perpetuate a great injustice on many innocent people who have had to surrender their private lives and moral responsibility of the country as a whole, by allowing a sex perversion which can bring about a criminal offence of a serious nature to become a mere matter of personal privacy.

Perhaps there is logic in this somewhere but it entirely escapes me.

Willma Terry,
Hawthorne, Q.

ACC URGES GOVERNMENT ACTION ON ABORIGINAL LAND RIGHTS

The Australian Council of Churches has made a submission to the Federal Government calling for legislation to guarantee Australian Aborigines land ownership and mineral rights in all Northern Territory reserves.

A request has been issued to the Government's Ministerial Committee on Aboriginal Affairs to receive a deputation from the Council to present the report.

Details of the submission were announced today, following a meeting of the Council's Executive Committee in Sydney. The Executive stressed the importance of the Ministerial Committee receiving the deputation.

The submission urges that legislation be introduced to provide Aboriginal people of the Northern Territory with corporate freehold title to existing reserves and to other lands regarded as sacred by Aboriginal groups.

Other points for which legislation is urged are:

- Mineral ownership rights in the reserves or effective priority in prospecting and mining rights.
- The establishment of a capital fund for the purchase of

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Record corrected

The ACR of November 4 has an incorrect report about the synod of election of the Riverina.

The first session of the forty-seventh synod of the diocese of Riverina met in Griffith on August 30 and 31, 1971, and failed to come to a decision, after seven ballots.

Synod then adjourned and the second session met on October 6, 1971, and unanimously elected Archdeacon Barry Russell Hunter to be the seventh Bishop of Riverina. He is to be consecrated in St. Andrew's Cathedral on St. Andrew's Day, November 30, 1971, and he will be enthroned in St. Paul's Pro-Cathedral, Hay, on Wednesday, December 8.

I hope that you will graciously welcome our new bishop to the province of New South Wales. He is the only person elected by our synod and I believe that we were guided by the Holy Spirit to elect a person of integrity and deep faith. One of my dear friends in Brisbane described him to me as being "a lovely bloke, utterly simple and humble, 'integrity and sheer goodness' about sums him up." I rejoice

Gippsland feels it too

Dr David Gamsey, Bishop of Gippsland, had this to say in a letter to his diocese recently:

"It is very clear that several parishes in this diocese are now encountering serious financial difficulties, owing to the rural recession and the poor seasonal conditions and the continuing inflation. This is the challenge which has already faced many other rural dioceses in Queensland, N.S.W. and Victoria."

Books

STUDY OF 1 TIMOTHY

FIGHT THE GOOD FIGHT, by Francis Foulkes. Africa Christian Press, London, 1971. 96 pages.

In the preface it is stated that the purpose of these studies is to help those who read them to

understand and apply to their lives more of the great riches of wisdom and knowledge that the Scriptures contain.

Anyone reading this particular study of 1 Timothy at least could not fail to understand. It is a well written and extremely useful little book of Bible studies in which the message of each section is clearly presented under headings with an appropriate prayer at the end of each section followed by notes and suggested lines of further study.

The book concludes with an appendix in which the problem of the authorship of the Pastoral Epistles is discussed and resolved in favour of Paul.

Dr David Williams

Strong meat in four essays
THEOLOGY OF THE LIBERATING WORD. Edited and introduced by Frederick Herzog. Abingdon Press, Nashville, 1971. 123 pages. \$2.75.

Herzog sees a growing conflict in American Christianity, due to the clash between a new romanticism and a new legalism (eg "theology of revolution" v "law and order"). This he sees as a problem of authority, due to "the unwillingness of American theology to root itself in the biblical word." The Church needs to be not "comforter," or "challenger," but "liberator," "on grounds of the liberating Word that today makes efficacious the liberation accomplished by Jesus Christ."

As grist to this mill, Herzog introduces essays by four German theologians which have appeared in *Evangelische Theologie*. All have a Barthian flavour, and

none makes easy reading. But all deal in some way with the primacy of the "word" in theology. Eberhard Juengel takes up the "religious language" discussion in "God — as a word of our language." Hans-Dieter Bostian discusses Karl Barth and the tasks of practical theology in "From the Word to the words." Hans-Joachim Kraus offers an Old Testament study in "The Living God: A chapter of biblical theology," and Hans Conzelmann urges a more intensive study of "Paul's doctrine of justification."

Strong meat, and not without importance; but it will make little or no sense to those unfamiliar with the Germanic-American axis in theology.

D. W. B. Robinson.

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Key Books

ACR'S REVIEW EDITOR INTRODUCES
IMPORTANT NEW TITLES:



CRYPTS OF POWER. An autobiography by Sir Kenneth Grubb, Hodder and Stoughton, 1971. 253 pages. \$9.25. As president of C.M.S. from 1944 to 1969 and chairman of the House of Laity in the Church Assembly from 1959 to 1970, Sir Kenneth Grubb has had far better opportunities than most to assess the current life and work of our denomination. He asks near the end of this very matter of fact autobiography, "If there were a true revival of Christian faith and a movement of the Holy Spirit among the people of England, is the Church equipped to understand and nourish it? Many would answer in the negative, and I am among them."

An important book because Grubb was in a key position to meet world Christian leaders and to understand missionary, evangelistic and ecumenical movements. His comments are perceptive, shrewd and not give to overstatement. This is a book to enjoy.

WORKING WITH CHILDREN by A. H. Denny. S.P.C.K., 1971. 120 pages. \$4.35. This is one of the better volumes in the Library of Pastoral Care and one which should be carefully studied by every minister. Children have vastly different pastoral needs from adults and the pastor who is worth his salt will use this volume to help him minister more effectively.

COLOSSIANS by William Hendrickson. Geneva Series of Commentaries. Banner of Truth Trust, 1971. 243 pages. \$1.20. Philémon is thrown in for good measure in this excellent Reformed commentary. The Bible student who is building a reference library on the books of the Bible will find this scholarly, thorough but insistently bringing out the message of the lordship of Christ.

Glen Iris helps Carpentaria

The parish of St James' Glen Iris, Melbourne, has undertaken a five-year project to help the Carpentaria Aerial Mission.

St James' parishioners will provide, through the National Home Mission Fund, \$4000 yearly for five years towards the expenses of the CAM. This is one of several projects which the parish has undertaken.

St James' has already been in touch with Canon Tony Matthews, in charge of the Carpentaria Aerial Mission, who travels over his vast parish in a single-engine Cessna, and whose work is supported by the National Home Mission Fund.

Canon Matthews' parish includes the whole of Cape York and the Gulf country of North Queensland. With his wife Valerie and two small children, he lives at Normanton, on the southern coast of the Gulf.

St James' parishioners have entered enthusiastically into this project. Soon after it was announced, the boys of the choir, on their own initiative, arranged a football match against members of the Sunday school, and players obtained sponsors for the game at the rate of 1c per point. Scores were high, fortunately, and more than \$100 was raised in this one event.

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Mainly About People

Mr Ronald Hoffman, a parishioner of St Andrews Cronulla (Sydney), has been appointed administrator and accountant of Sydney's Youth Department. Mr Hoffman is qualified in both accountancy and hospital administration.



Mr RON HOFFMAN

Rev E. John Emery has been appointed acting rector of St Matthews Ashbury (Sydney).

Rev Lionel M. Swindlehurst has been appointed chaplain at Lord Howe Island (Sydney) from 31 January next.

Rev John Cashman, curate of Christ Church Blacktown (Sydney) since 1967, has been appointed acting rector of St Matthias Centennial Park from 1 February next.

Rev David G. Fairlie, curate of St Michaels Flinders Street (Sydney) since 1971, has been appointed vicar of St Peters Fawkner (Melbourne) from 8 December.

Rev Alan P. Jones, chaplain to St Johns Homes (Melbourne) since 1970, has been appointed to a chaplaincy with the Inter-church Trade and Industry Mission from January next.

Rev Robert Duffield, curate of St Matthews Kensington (Adelaide) since 1969, has been appointed Director to the Church of England Boys' Society (Melbourne) from 1 December.

Rev Ian F. Brown, curate of St Peters Eastern Hill (Melbourne) since 1969, has been appointed vicar of St Margarets Eltham from January.

Rev John Romanis has withdrawn his acceptance of Christ Church Hawthorn (Melbourne) and will remain at Holy Trinity Oakleigh.

Rev Ian J. Braybrook, curate of All Saints Geelong (Melbourne) since 1971, has been appointed curate of St Thomas Werribee from mid-December.

Rev Desmond A. Lowe, curate of Christ Church South Yarra (Melbourne) since 1970, has been appointed curate of All Saints Geelong from 10 December.

Rev Peter J. Hughes, curate of Christ Church Warrnambool (Ballarat) since 1970, has been appointed to a temporary curacy of Christ Church South Yarra (Melbourne) from mid-December.

Rev Kenneth J. Brierty, vicar of St Margarets Eltham (Melbourne) since 1969, resigns in January to join the Long Service Leave tea.

Rev Dr Kenneth R. S. Hodgson, in charge of St Anselms Middle Park (Melbourne) since 1970 has resigned from 15 January next.

Rev James R. Waterman, vicar of All Saints East Malvern (Melbourne) since 1968, will retire on 31 March next.

Most Rev Isidoro de los Reyes, Supreme Bishop of the Philippine Independent Church died on 10 October last.

Dr Basil F. C. Atkinson, author of "Valiant in Fight" and other books and for many years the leader of evangelical witness at Cambridge University, died late last October.

Rev Ronald N. Fox, rector of St Helens (Tasmania) since 1965, was inducted as rector of St Peters Hamilton on 3 November.

Rev Richard A. Begbie, in charge of St Matthias Centennial Park (Sydney) since 1971 has resigned from 31 January and Rev Anthony W. Richardson, curate of St Jukes Dural (Sydney) since 1969 has resigned from 30 November. Mr Begbie and Mr Richardson will be engaged in a new venture of farming property in the Australian Capital Territory.

Rev John S. Beaverstock, rector of New Norfolk (Tasmania) has been appointed rural dean of the Central Deanery.

Rev Robert A. C. Legg, rector of Kingston (Tasmania), has been appointed rural dean of the South Deanery.

Miss Pamela Eagleton from the diocese of Armidale and a graduate of Deaconess House, Sydney, was made a deaconess by Bishop S. B. Rosier of Willochra in St Barbara as Woomera on 28 November.

Rev William J. Goodes, in charge of Berri-Barmera (The Murray) since 1966, will be inducted to Christ Church Mount Barker on 17 December.

Rev David W. Carter of Melbourne has been appointed curate of Mount Gambier (The Murray) from 1 February next.

Ven Nigel D. Herring, aged 95, who had been in holy orders since 1900, died in Bendigo on 14 November.

Ven Richard H. B. Williams who served all his ministry in Melbourne diocese until his retirement in 1961, died in Melbourne in October.

Rev Thomas Silverwood has been appointed in charge of Williams (Bunbury) from 9 November.

Rev Glenn S. Gardner, curate of St Barnabas Rossville East (Sydney) since 1969, has been appointed curate of St Philips Eastwood from 1 February.

Rev Raymond G. Smith, Director of Christian Education (Armidale) since 1969, has been appointed vicar of St Pauls West Tamworth.

Mr Timothy Plunegar was ordained deacon by the Bishop of Gippsland on 30 November and has been appointed curate at Leonatha.

Rev Robert F. Collings, rector of Mandurah (Bunbury) since 1969, has been appointed rector of Boyup Brook from 3 November.

Rev Michael R. D. Harford, vicar of St Davids Childwall (Liverpool) since 1966, has been appointed rector of Kaitang (Bunbury) from 7 November.

Rev Donald F. Blackford, rector of Williams (Bunbury) since 1970, was inducted as rector of Mount Barker on 22 November.

Rev Canon James J. Tredwell, rector of Brunswick Junction (Bunbury) since 1965, has been appointed rector of Mandurah from 30 January next.

Ven Frederick Hart, sub-dean of St Bonifaces Cathedral (Bunbury) since 1970, will be inducted as rector of Brunswick Junction on 30 January.

Mr Alan Gill, 34-year-old journalist with the "Sydney Morning Herald," has been appointed Public Relations Officer of the Australian Board of Missions. He comes from England.

Rev Edric G. Albany, who has been assisting at the cathedral, Bunbury, since 1969, retires on 31 December and will live in Perth.

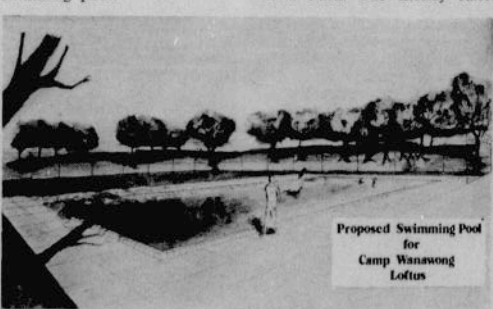
Rev John W. Forsyth, rector of Kondinin (Bunbury) since 1968, leaves for England at the end of the year for a position in Coventry diocese.

Rev Robert A. Wyndham, rector of St Michael and All Angels, Millicent (The Murray) since 1970, died suddenly in November while driving to Adelaide. He spent his earlier years as a university lecturer in biochemistry and was ordained in 1953. He was a brother of Dr Harold Wyndham, former Director-General of Education in NSW.

Sydney Cebbs beat pollution Walkathon raises \$1,100

The rock pool at Camp Wanawong, Sydney Church of England Boys' Society camp site at Loftus, has become so polluted that it can no longer be used.

So on Saturday, November 6, 133 boys walked 10 miles and raised \$1,100 towards a new swimming pool.



Proposed Swimming Pool for Camp Wanawong Loftus

Many branches participated and walked from either Liverpool or Normanhurst to Parramatta Park. The money raised will mean that a start can be made with the new pool.

The new pool will be built by voluntary labour. Excavations commenced late last year but owing to lack of finance work had to cease.

During January, 1971, some 600 Cebbs from all States of Australia meet at Camp Wanawong for their National "Adventure" Camp. For the boys to cool down in the summer heat they had to be transported by bus to the Sutherland swimming pool and beaches.

This pool is a very urgent addition as pollution claims another victim.

BISHOP DAIN TO OVERSEAS CONFERENCES

Bishop Jack Dain, assistant bishop in the diocese of Sydney, left Sydney on November 19 to attend special meetings of the Billy Graham team.

One meeting, in early December, will determine the schedule for major Billy Graham Crusades around the world in 1972, including special consideration of strategy in South East Asia and the Pacific.

Another conference will consider a possible second World Congress on Evangelism.

Accompanied by his wife, Bishop Dain will attend the conference in his capacity as chairman of the executive of the Billy Graham Board in Australia.

As International Chairman of

the Bible and Medical Missionary Fellowship, an inter-denominational mission with many workers in India, Bishop Dain will be involved in consultations with Home Councils in Auckland, Philadelphia, Toronto, London, and Glasgow.

In New Delhi he will attend the BMMF mid-quadrant conference of home directors, field council and regional representatives.

In England, the bishop will

confer with the Rev John Stott on the Evangelical Fellowship in the Anglican Communion, and with representatives of The Evangelical Alliance Relief Fund.

During the eight weeks away, Bishop and Mrs Dain will have the opportunity to visit their four daughters who are living in different parts of the world.

One daughter, Alison, is working in Kabul, Afghanistan.

The Dains are due back in Sydney on January 17.

Bishop Rosier's first deaconess ordination

Bishop Bruce Rosier thoroughly enjoyed the ordination of St Barbara's Woomera, SA, of the first deaconess he has ordained and who will work in his diocese of Willochra.

Pamela Eagleton came from Tamworth in Armidale diocese and trained for three years at Deaconess House, Sydney. She was working as parish sister at Woomera for some time before her ordination on Sunday, November 28.

The address at the ordination service was given by Head Deaconess Mary Andrews, principal of Deaconess House.

She will stay in Woomera and on Sunday, December 4, she will preach at the patronal festival.

St Barbara's Woomera serves those who work on the Woomera rocket range and other defence establishments there. St Barbara in medieval times was regarded as the patron saint of artillerymen. The rector of Woomera is Rev Ernest Carnaby.

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R.C.s at Reformation observance

Epping, NSW, Lutheran Church saw Reformation Sunday observed with a difference early in November. Many Roman Catholics took part.

Nearly 400 Lutherans, Anglicans and Roman Catholics assembled to discuss the principles of the Reformation as taught by Martin Luther.

It was organised by Pastor W. R. Paech, president of the Lutherans in NSW. The main speakers were Canon D. B. Knox, principal of Moore College, Dr David Coffee, a lecturer at St Patricks College, Manly and Pastor D. C. Overduin, an Adelaide Lutheran who is doing post-graduate work at St Patricks College.

Luther's views on the great reformed doctrines of grace, faith and the Holy Scriptures and their relevance to Christian thinking today were the main subjects for discussion.

Commenting on the conference later, Pastor Paech said that he felt the Lutheran approach to ecumenism was sometimes misunderstood. Lutherans disliked "mergers" of churches as fostering expediency at the expense of truth. For this reason Lutherans did not encourage participation in ecumenical services — including that held during the Pope's visit — as implying "a unity of belief that does not exist."

This attitude has not harmed Lutheran-Roman Catholic relations, rather the reverse.

Induction at Coorparoo

Rev Harry Goodhew, seventh rector of St Stephens Coorparoo, Q, was inducted by the Archbishop of Brisbane, Dr Felix Arnott, on Thursday, November 25, in the presence of an overflow congregation.

A large and representative gathering from the parish, other denominations and the whole community, welcomed the new rector and his family in the parish hall after the service.

Coorparoo is one of Brisbane's strongest parishes and has most active lay leadership. A feature of its life has been the development of home meetings of various kinds, for witness, Bible study and training.

In addition, the parish is the largest supporter in the diocese of the overseas missionary work of the Church.

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